



PUBLISHED EVERY FRIDAY MORNING FOR  
THE PROPRIETOR,  
BY JOHN RAMSEY.  
N. CLEVELAND FLETCHER, Editor  
From the Magazine and Advocate.  
BY REV. G. W. MONTGOMERY.

"Pray for us; for we trust we have a good conscience, in all things willing to live honestly."—Hebrews xiii: 18.

The first idea which springs from this statement of the apostle, opens an interesting field of inquiry and thought. He speaks of a good conscience! Is there such a thing as a bad conscience? It would seem so, according to the text, for good is used in contradistinction from bad. An object which possesses but one quality, does not require adjectives expressing different qualities to describe it; because its character is well understood by its simple name. But if we speak of a good man, it is at once implied that there are bad men—if we speak of good food, it is at once implied that there is bad food—and by consequence, if we read of a good conscience, the idea follows that there are bad consciences.

There can be no question but that Paul believed in the existence of both good and bad consciences. In Hebrews x: 22, he speaks of "having our hearts sprinkled from an evil conscience"—in 1 Tim. iv: 2, he speaks of consciences seared with a hot iron. There are also fragments of consciences, if I may be allowed the expression. For instance—an individual by seeing community around him practice any given vice, will lose his sensibilities on the subject, his conscience will cease to admonish him, will become seared, and he will fall into the vicious indulgence. But on some other actions, conscience will remain true to herself, and reprove him. So far as this is so, he has the fragment of a good conscience. The remark of an old sailor, recorded by an interesting writer on American scenes and manners, is a very happy illustration of this point. Says he, "I never murdered no one, nor stole, nor did adultery—but only now and then I gets drunk—and that's what the quality do!" This man had the fragment of a conscience. He had no conscience on the subject of intemperance, because the example of those who moved in a higher sphere had deadened his sense of right—but on the subject of stealing and murder, his conscience exercised a correct power.

There are also consciences which Dr. Ely has designated by the name of *gum elastic consciences*. That is; certain individuals, desirous of performing certain actions which are just over the borders of moral right, will bring up equivocal reasons to justify themselves in committing these actions, and will deceive themselves with the notion that they are acting righteously, especially if they advance the interests of a party. Under these circumstances, their consciences will stretch, till they conclude that "the end justifies the means." In this respect, conscience is very much like the mind. Every person knows that the mind can be warped by prejudice. Let prejudice cast its iron grasp upon the mind, and it will become so bewildered as to give credence to the greatest absurdities, and so stretched, as to attempt the defence of the wildest fancies. Conscience can be extended in the same manner. Where the grace hardened bigot is wrought up to the highest note of blind enthusiasm, with complacency he will light the faggots at the stake, for his conscience becomes so stretched, that he thinks himself doing God service in burning heretics.

There are, then, both good and bad consciences. True, this idea militates with the once prevalent notion that conscience is innate, and consequently, like the magnet, always remains faithful in pointing out right and wrong, not being liable to corruption. Hence, in view of this opinion, we hear rejectors of the Bible frequently affirm, that the Scriptures are unnecessary, for if men only gave heed to the voice of conscience within them, they would need no other guide. But in the general renovation of opinions which superior light and knowledge is effecting, this notion has been remodelled, or rather destroyed, while truth has taken its place.

We have no fears, while taking the ground that conscience is not innate, but is the creature of education, and will give us correct or incorrect notions of right and wrong, according to the nature of the education received. Conscience is only a principle of the mind, which presides over our actions, according to the light it attains. The knowledge which the mind receives, is derived from education of various kinds. Ideas are not born in us—a, b, c, is not innate in the child, nor is an understanding of

the sciences a simple result of the operation of the mind with its own inward resources alone. True, there must be a foundation in man on which to build the structure of education, for the mind must previously exist before ideas can be received. An idiot cannot learn. But let it be remembered, that the existence of mind does not prove that it possesses knowledge. Its ideas of things will be correct or incorrect, according to the education received. If the mind, in the early stages of its power, comes in contact with errors, it will retain erroneous notions. It was education which made the world once believe that the sun, moon and stars revolved around the earth—it was education which taught people to believe in omens, ghosts and witches—it was education which made people believe that infants of unprofessing parents would be lost—it is education which fills the mind with the glories of astronomy, the power of philosophy in all its branches, and with the duties of civilized life. It is frequently the case, that minds which are strong, remain inactive for a long period; but by some fortunate circumstance, they wake up, and as each successive truth is unfolded to their eager gaze, they soar away into the regions of knowledge like unchained eagles, and by the power of education, become stars of the first magnitude.

That knowledge is obtained by educating the mind, is proved by an instance which lately transpired in Europe. In 1828, an individual was found, who, although a number of years of age, scarcely possessed a single idea. He had no notions of colors, words or sciences. It was afterwards pretty well ascertained that he had been confined all his days without being educated, and had just then been liberated, and cast upon the charity of the world. Now, if ideas are innate, certainly he would have had ideas—but he had none—and so ignorant was he, that on a lamp being presented to him, he viewed it with childish delight, and put his fingers into the flame, without a single hesitating fear. His mind was afterwards educated, however; he acquired knowledge, became like other people, and progressed in the acquirement of facts. It needs no evidence to prove that a child, if it be placed early in savage life, will attain no knowledge beyond what a savage life affords—but if, on the contrary, it be placed where its mind is cultivated by the fostering hand of education, it will become as superior to savage life, as light is to darkness.

Conscience is a principle of this mind, which, when properly educated, constitutes a perfect rule of right and wrong. It cannot be doubted that there is an innate power upon which to build the temple of moral knowledge—but the knowledge itself is attained only by education. If a knowledge of right and wrong was innate or inborn with the conscience, then it would not lead men to have different views of the same action; for it is a palpable fact, that in some portions of the globe, the same act will be performed without any idea of impropriety, which, in another portion, is viewed as the most criminal conduct. An illustration of this position may frequently be found among us. It is often the case, that some boys profane the name of God and his dear Son in the most reckless manner, without even a thought of its impropriety. Others, again, look upon it with abhorrence, and will be heard checking those of their companions who indulge in profanity. Let us view the cause of these two opposites. The one child, from the moment he possessed any observation, heard his parent indulging in profane oaths, and consequently imbibed the evil practice. The conscience of this child is thus educated by a bad example, and of course is in a bad state, because it is not roused when the name of God is taken in vain. The other child, on the contrary, has been impressed by his parent with the ingratitude of profanity, and consequently his conscience tells him that it is wrong. His conscience, then, is a good conscience, because it has been properly educated.

It appears to me that all knowledge of right and wrong is acquired, and is not innate. The eyes of Adam and Eve were not open to know good and evil, until they found that there was a certain command given, which could not be transgressed with impunity. But after they had transgressed, their sore experience taught them that "the way of transgressors is hard." Hence, this knowledge of good and evil could not have been born with them. If an individual but a few years since, had traveled upon the banks of the river Ganges, he would have seen a pile of faggots with a dead man lying upon it. Presently he would see a widow seat herself beside the corpse,

to be burnt with it. The traveller might be horror-struck at the sight, but if he examined the Hindoo religion, he would find that such a sacrifice was considered a religious, most acceptable in the sight of the gods. He would then discover that the people perpetrated such horrid acts, not only without compunction of conscience, but with the approval of it; for conscience told them that they had discharged what their doctrines resolved into a duty. Such consciences are bad, but the evil is in the erroneous education, and not in the conscience itself. They were educated by a religion as cruel as it is dark—by a priesthood of the most unbogged influence—and hence, their practices, though corrupt, were discharged with the conviction that they were pleasing to the gods who, they believed ruled over them.

If the traveller had wandered in the wilds of America at its first settlement, and viewed savage warfare, he would have seen the Indian dashing infants to pieces, and scalping his victims in cool blood. The traveller would shudder, but the Indian has been taught to do it—it is his mode of warfare and he thinks it justifiable. He has been wrongly educated to be sure, but his conscience, true to that education, does not tell him that his cruelty is great. The conscientious Jew, whose Sabbath is our Saturday, would feel conscience-smitten, did he neglect to discharge his religious duties on that day—but his conscience does not upbraid him if he yields no respect to the Christian Sabbath. On the contrary, we feel no compunctions for not heeding the Jewish Sabbath, but our consciences are sharp if we abuse the Christian Sabbath. These different views arise from different teaching.

If the Hindoo should be taught by the usages of civilized life, instead of engaging in the immolation of widows without compunction of conscience, he would view it as murder, and shrink from it with apprehension. And if the Christian should be taught by Christian customs, he would view his mode of warfare as horribly cruel, and experience self-condemnation for engaging in it. But this difference of view would be brought about, not by innate sense of right and wrong, but by difference of education. These instances directly prove, that the power of conscience is not inborn, but the effect of knowledge received into the mind, which knowledge has a good or bad effect, according to its quality. Hence it will be seen, when an individual is so taught that he will practice things which are evil in themselves, and his conscience upbraids him not, his conscience is bad. But when an individual is so taught that he views all evil acts as morally wrong, his conscience is good. Therefore, there are good and bad consciences.

The difference between a good and a bad conscience is well illustrated by an eminent instance recorded upon the page of Scripture. Saul of Tarsus persecuted the Christians in a barbarous manner. Armed in the steel of his bigotry, he pursued them unto strange cities. Yet he did this without compunction, for he declares that he did it ignorantly in unbelief, (1 Tim. i: 13,) thus fulfilling the words of our Lord to his disciples, that whosoever killed them, would think they did God service. The difficulty was in the education of Saul. He was brought up after the strictest sect of a Pharisee. He was taught that the Jews were the favored people of God, and that the covenant which he had given them was to stand always. Consequently, when Jesus avowed that the end of the Jewish age had come, Saul viewed such a declaration as monstrously criminal, and hence persecuted the followers of the crucified Nazarene. Thus his conscience was so wrongly educated, that he could persecute, and still deem that he was doing his duty. His conscience was bad.

Paul, of the Gospel, was altogether a different man. In the school of the Saviour he had been taught the love of God and the beauty of the Christian system. His conscience thus became so tender, that he persecuted no living thing, but looked upon all with affection, and strove to enhance their happiness by leading them into the knowledge of the truth. His conscience then was good, because it had been made sharp by good principles, and as it taught him to forgive even his enemies, he could say, "pray for us; for we trust we have a good conscience in all things, willing to live honestly."

There is another instance which tends to strongly elucidate this subject. The first public promulgator of "the restitution of all things," in this country, was John Murray. In the early season of his life, he believed that the grace of God was limited to a part of mankind. His prejudices a-

gainst those who advocated the salvation of the world were then most bitter. He was once passing a place, where a preacher was holding forth the illimitable love of God. His feelings on the occasion he has given in his own language. Speaking of Rely, he says, "at this period I should have considered myself highly favored, to have been made an instrument in the hand of God for taking the life of a man, whom I had never heard or even seen; and in destroying him I should have nothing doubted that I had rendered essential service both to the Creator and the created." Life, p. 72. How very badly his conscience must have been educated, to think that he could destroy life, and at the same time be doing God service.

After a time, however, his views became altered. His faith was enlarged, his charity expanded, and his affections extended. He saw that all mankind would partake of the future blessings of immortality. His prejudices vanished, his bigotry melted away before the light of truth. Under such principles, he was taught to look back upon his previous feelings with abhorrence and regret. He now viewed all his men as the objects of his affection, while his conscience so readily imbibed proper teaching, that he was urged to forgive those who opposed him, and do good to all as he had opportunity.

All these instances, then, unite in proving that the power of conscience is not innate, but acquired. True, every person has a constitutional principle of the mind called conscience, but that principle acts according to the ideas which are taught it by any of the various means which elicit either good or evil ideas. This must be evident to all, for if the conscience was perfectly prepared by nature to correctly distinguish between right and wrong, the same inherent ideas of right and wrong would be exhibited by all. Conscience would not acquire the Hindoo mother, for sacrifice same time teach the Christian mother that such an act is murder. These different views are the result of an education. The Hindoo mother has always been taught, that to sacrifice a child to the river god is a religious duty, and her conscience conforms to that teaching—but if, after setting a child apart to such a sacrifice, she should neglect to fulfil it, then conscience would accuse her. It is exactly the reverse with the Christian mother. She has been taught that the preservation of children is the first law of nature, and she could in no instance get over the determinate warnings of conscience, in order to sacrifice her offspring, when she should become crazy—so true is it, that the power of conscience is acquired by education.

Having then stated and proved my premises, the importance of a proper knowledge of right and wrong will be distinctly seen by every individual. The mind should become so well acquainted with moral good and moral evil, that the conscience will be as tender as the eye, and stand as a faithful monitor in warning the creature from the inhospitable coasts of sin. Mankind should be impressed with the truth, that the practice of anything which is contrary to the laws of nature, made and established by the great Creator, must produce misery—that the effect is as sure to follow as the cause is put into operation. They would then believe that the way of transgressors is hard, that the guilty cannot escape, that happiness flows from the practice of right. Such views would have more tendency to restrain vice, and make the practice of vice more prevalent, than ten thousand places of torment in futurity, where they can have no bearing in this life. Let conscience be thus educated, and I humbly conceive that community would not be characterized by so much vice, nor would so many fall into disgrace.

Any system which will present correct views of right and wrong, must be good, and the very system of which the world stands in need. Let that system emanate from what source it may, every person of the least reflection will admit its importance to the welfare of the world, that it should be cherished, advanced and received, that it should in no instance be rejected but be held up for the admiration and practice of mankind.

The important question then arises, have we such a system? I answer yes. That system is Christianity! It is so full and explicit on the subject of morality, that if a mind be once educated by it, will always be like a watchful sentinel, who cries out when an enemy is near. Conscience, under its full influence, will

be no compromiser, but will sternly reprove every unholy act and thought and bid its follower keep away from the tree of evil.

There are many who now reject Christianity. Bringing themselves to the conclusion, that our Saviour was an impostor or adopting the more inconsistent and utterly untenable notion that he never existed, they put the whole system of revelation away from them—resign the joys which spring from a belief in the resurrection—give up the most consoling power in the hour of sickness and of death, and wander in the regions of cheerless skepticism, where the dove of hope finds no resting place. There can be no wonder that there are such people—I sometimes wonder that there are no more. The causes which make them skeptics are obvious. The palpable errors which are advanced and defended, the terrible notion of endless suffering, the jarring and collision of sects, together with the evil examples of many professed Christians, all have a tendency to open the gates of unbelief. Pure Christianity never effects such a hope—it never tears up the foundation of hope and faith in the heart—you may as well tell me that the sun produces night. The sun may be hidden by an eclipse, and darkness be produced by thus hiding its light. And Christianity may be, and is frequently eclipsed and her light hidden by the hand of error, but when she shines, her light is always pure and serene, filling the mind with truth.

But those who now reject the Bible, must admit that if it is a perfect teacher of the conscience, it is worthy of all acceptance and praise. Let Christianity come from what source it may, even throwing aside its divine authenticity, it should be treated with consideration. And if it be superior to all human systems, presenting one clear, distinct and most admirable system of morality, certainly, so far as this point decides, it must be admitted to have plausible claims to emanation from the Deity. This conclusion is not to be avoided.

I then take the position, that Christianity is the only perfect guide for the conscience—the only teacher which will give it such clean and distinct views of sin and good, that it will instinctively may range the world over, we may collect all creeds and systems and opinions and codes, and through we may find in them many admirable sayings, many excellent precepts, many good moral statements, doing honor to many of their founders, yet principles will be found mingled with them, which neutralize their powers, and sink them beneath the peerless simplicity and correct majesty of Christianity. If we go back to ancient times, and examine the systems held by the various philosophers of the age, we shall find this position well proved. Theft was permitted in Egypt and in Sparta. The exposure of infants, and the putting to death of children who were weak or imperfect in form, was allowed at Sparta by Lycurgus. It was enacted at Athens, that the Athenians might lawfully invade and enslave any people, who, in their opinion, were fit to be made slaves. Slavery of white people was countenanced in many of the ancient nations, especially in the Roman empire. Even the mild Seneca advocated self-destruction, when a man was in trouble—while others taught that a lie might be told, when it conduced to profit. And in all these ancient nations, human sacrifices and unchastity formed a part of their religious worship. If we come down to modern times, the case is no better. In many of the systems of religion adopted by many nations, the most horrid rites are enjoined. In Hindostan, widows are burnt, children sacrificed, and the aged sick left to die. In China, polygamy is permitted, and many children are exposed to destruction. In fact, all of what we denominate the Heathen nations, the most objectionable features are discovered and practiced.

We are in no better condition, if we refer to those who denominate themselves philosophers, and reject revelation. Lord Herbert thought that the indulgence of lust and anger is no more to be blamed, than the thirst occasioned by the dropsy. Mr. Hobbes thought that any man's judgment is the only standard of right and wrong. Lord Bolingbroke, that modesty was inspired by mere prejudice. Mr. Hume thought that there was no harm in the practice of adultery. See Vol. 1. of Horne's Introduction. Passing by others which might be mentioned, we here remark, that these individuals have said a great many excellent things and advanced many good sayings. This we cheerfully admit. We only present you the objectionable part of their systems—and we finish, by citing you to the horrible scenes of the French revolution, where all religion and virtue was scouted.

\*Caspar Hauser, an account of whom is found in one of the volumes of the Penny Magazine. G. W. M.



Let the mind reflect on these facts, and inquire if such systems, however good they may otherwise be, present such obviously immoral sentiments, are they fitted as perfect teachers to educate the conscience? Would that state of community be good, if the conscience became so deadened, as to look upon lust and anger without a single compunction? Can any person believe that it would be productive of good, to so teach the mind, that it will not revolt at the practice of any vice? And yet all these systems do advocate the practice of some particular vice, and of course they are imperfect, and unfit for adoption. Every individual who looks into this subject, will perceive that this conclusion is unavoidable.

If we turn to Christianity, we find no such evil principles existing in any of her institutions. All there is pure, holy and correct. Christianity has no countenance for vice in any of its shades. The purity of her precepts is never compromised by popularity, fashion or glitter. It has no more favor for the corrupt king than for the sinful beggar. Her voice calls upon all to obey her injunctions. Where she educates conscience, it becomes a jealous guardian, demanding respect for modesty, protection for virtue, and discouragement for vice. This will be more apparent from a few simple considerations.

1. Christianity demands the exercise of forgiveness—calls upon her followers to forget injury, and subdue enmity with kindness. This injunction is urged home upon the heart, by the goodness of God displayed in nature, and the love of the Saviour exhibited on the cross. The mind is called to this subject by the fact that peace will follow its practice, and that enemies will be made friends, while the conscience is made so tender and susceptible by such teaching, as to reprove that professed follower of Christ, who cherishes hatred and revenge. In this respect, Christianity is far above the teachings of a great many, who practice the principle of "an eye for an eye."

2. Christianity inculcates the principle of true honor. Herein it surpasses the ideas which obtain in community. In some portions of the world, such notions have been established, that on the slightest offence, duels must be fought, which end in murder perhaps widow a confiding wife, and beggar a family of children.—This view of the subject is sometimes so intensely fixed in the mind, that the conscience of a man will upbraid him with cowardice, if he refuses to fight. Christianity honors, while it teaches us that to take life is murder, is an honor which consists in freedom from evil, from sin. He is truly honorable who yields to no disgraceful action, but leans upon his integrity.

3. Christianity demands honesty. Unrespectable. The widow is not to be oppressed, the orphan is not to be crushed, the property of others is not to be embezzled, while the creature is to live honest in the sight of all men, by practising good.

4. Christianity aims to suppress all vices, by checking evil desires. It strikes at the very root of all evil, by bidding us cast away thoughts of sin. He who desires to do evil, and dwells upon the desire, without suffering virtuous considerations to have their due weight, is called a sinner. It demands a rigid watch over the thoughts, and a jealous care that our meditation be fixed upon things which will improve the heart and understanding.

5. Christianity bases all her morality on the foundation, that we should do unto others, as we would have others do unto us—thus teaching us to make the voice of right the guide of our actions instead of our passions and revengeful feelings. If, when we are in the wrong, we wish others to forgive us, we are ourselves to forgive those who do wrong to us; if we are sick, and wish others to visit us, we should visit them—if we do not wish others to injure our property, we should not injure the property of others,—in fact, in all the various circumstances in life, this precept can be practiced to most admirable advantage, and to the great honor of the Christian professor.

Now, viewing Christianity only in regard to its moral bearing, we find that it is a system which surpasses all others in the extent, purity and usefulness of its maxims. And this is a sufficient reason why it should be viewed with admiration, and be received as the very thing of which the world stands in need. But when we come to consider the motives by which Christianity urges the discharge of all the duties it sets forth, we are wonderfully convinced that it is the true and perfect standard of right and wrong. It is a fault with all human systems, that though they may present principles which excite approval, yet they carry not with them a power which can open the heart, and win all its energies in the discharge of their precepts: Christianity is super-excellent in this respect. She not only holds forth the glorious morality, but that morality is accompanied with a key of love to unlock the heart, and score that morality upon its front.

It presents no fires of revenge, it snaps no lash of fury, it hurls no infuriated curses—but it ascends to the heavens, and comes back with arms which subdue the rebellious soul with kindness. She tells us of that God whose love smiles over all creation, and views the sinner with affection, even while chastising him for

his reformation. She presents us that Saviour whose life was given for the benefit of man, and whose whole soul was wrapped up in accomplishing the glorious scheme of salvation. She opens to us the riches of immortality, with its pure angelic state, where the waters of reconciliation forever roll, free as the air we breathe. She gives us the lovely form of religion radiant with every good work and principle. She informs us that there is a peace in the practice of virtue, which can be no where else found. And she affirms that there are certain consequences attached to sin, which cannot be escaped, for so sure as sin is practiced so sure will those consequences be experienced.

All these motives are presented to the heart in the most soul-touching representations, to induce a practice of virtue—and when they are distinctly seen, they evince the admiration and the obedience of the creature, for he at once discovers that it is the only true way of happiness. We there have a system, complete in all its parts, and so adapted to the various conditions of men, as to give the highest notions of right and wrong. And by teaching us that God, who created all things, and is governor among the nations, knowing by his infinite wisdom the nicest distinctions between good and evil, has established that system, and has a right to demand our obedience, we are at once impressed with our duty of receiving and practising those precepts.—Such a system, properly understood and meditated upon, so purifies the heart and warms the sensibilities, that we instinctively shrink from all manner of evil, as the sensitive plant shrinks from the touch. Then there is no burning of widows, no sacrifice of children, no dishonesty, no profanity, no manner of evil, for conscience has been so correctly educated by the Christian system, as to irresistibly lead us from vice to the practice of virtue. Faithful in all its operations, conscience thus enlightened, will inspire every heart with the energies of virtue, and lead the sons and daughters to act after the pattern of Christ.

Such are the remarks we offer on this subject; and we leave them, with the firm conclusion that this argument in favor of Christianity is contestible; that we should so educate ourselves in all the principles of the Gospel, that our consciences will urge us to defend the truth, and practice every good work. AMEN.

#### THE INTELLIGENCER.

—And truth diffuse her radiance from the Press.—

GARDNER, JULY 15, 1836.

#### Maine Convention of Universalists.

In another column will be found the doings of the Maine Convention, which we intended to have been present, but owing to some unavoidable circumstances we were detained at home.

#### A Challenge.

From the Trumpet we learn that the Protestant Association in the city of New York, have challenged all the Catholics in North America to refute the statements of Maria Monk in her disclosures of the abominations of nunneries. The following is the challenge:

"The Roman Prelate and Priests of Montreal—Messrs. Convey, Quarter, and Schellies, of New York—Messrs. Fenwick and Byrne of Boston—Mr. Hughes of Philadelphia—the Arch-Prelate of Baltimore, and his subordinate Priests—and Cardinal England of Charleston, with all other R. Priests, and every Nun from Baffin's Bay to the Gulf of Mexico are hereby challenged to meet an investigation of the truth of Maria Monk's 'Awful Disclosures,' before an impartial Assembly, over which shall preside seven gentlemen; three to be selected by the Roman Priests, three by the Executive Committee of the New York Protestant Association, and the seventh as Chairman to be chosen by the six.

An eligible place in New York shall be appointed, and the regulations for the decorum and order of the meetings with all the other arrangements, shall be made by the above gentlemen.

Communications addressed to the Corresponding Sect. of the New York Protestant Association, No. 142 Nassau Street New York will be promptly answered."

Br G. W. Quimby of Westbrook has recently commenced the work of a Gospel minister, and at present labors with the Societies in Brunswick and Poland.

#### Dedications.

The new Church erected by the Universalists in Charleston S. C., was dedicated a short time since. Sermon by Br T. Fisk.

The Universalist meeting house in Malden Mass. which has been refitted was dedicated on Wednesday the 29th ult. Services as follows:

Introductory Prayer, by Br. J. C. Waldo. Reading Scriptures, by Br. J. Banfield. Dedicating Prayer, by H. Ballou.

Sermon by Br. Thomas Whittemore, from Kings 9: 27. "But will God indeed dwell upon earth?" Behold the heaven, and heaven of heavens, cannot contain thee; much less this house that I have builded."

Address to the Society, by Br. T. F. King. Concluding Prayer, by Br. S. Streeter.

The services were interspersed with appropriate music, and Br. Whittemore says it was a day of deep spiritual rejoicing.

#### Recognition of a Church.

The Church in connexion with the First Universalist Society in Sterling Mass. was recognized on Wednesday last. Sermon by Br. T. J. Greenwood.

#### Settlements.

Br Merritt Sanford has taken charge of the Universalist Society in Bath N. H. Br Isaac Brown has accepted the call of the Universalist Society in Acton Mass. to become their pastor and has entered upon the duties of his office.

The Church just finished in Methuen Mass. for the use of the Universalist society, will be dedicated on Thursday next. Sermon by Br Thomas Whittemore.

The Universalist Meeting House recently erected in Bedford N. H. was dedicated on Wednesday last. Sermon by Br F. A. Hodsdon.

#### Readfield.

We understand that Br G. W. Farr has accepted the pastoral care of the Universalist Society in Readfield in this county, and wishes all communications intended for him to be directed to said place.

#### New Society.

A Society of Universalists was recently formed in Madison in this State.

#### Minutes of the Maine Convention of Universalists.

Met in council Tuesday evening June 28, 1836, and united in prayer, with Br. S. Stetson.

Organized, by choosing  
Br. S. STETSON, Moderator.  
E. B. AVERILL, Clerk,  
D. FORBES, Asst. Clerk.

Chose Brs. Crane, M. P. Spear, C. C. Burr, J. Miller and E. B. Averill, a Committee for the arrangement of public services. Adjourned till tomorrow morning at 7 o'clock.

Wednesday Morning. Met according to adjournment, and united in prayer with Br. C. Gardner.

Chose Brs. Hobbs and Stevens additional to the committee of arrangements for public services.

Chose Brs. A. A. Richards, L. P. Rand, A. Chandler, A. Mero and Z. Thompson a committee to report the number of delegates from the several Associations present and to recommend individuals to fill vacancies.

Chose Br D. Forbes, Standing Clerk  
Chose Brs G. Smith, D. T. Stevens and W. A. Drew Standing Committee of Fellowship and Discipline.

Voted, That a Committee be raised to advise with, and assist in supplying destitute Societies with preaching.

Chose Brs C. Gardner, S. Stetson, and D. D. Smith, to fill that Committee.

Voted, to accept the following Resolve offered by Dr C. Holland, of Canton.

"At the Convention held at Hope, June 29, 1836—Resolved, that all Committees of this body, be organized by the Convention."

The Standing Committee on fellowship and discipline, Report: That during the past year—the 25th of November 1835—Br W. A. Drew was, by the advice and consent of the Council convened, ordained over the Universalist Society in Augusta.

They report further—"That no cases of discipline have come under the consideration of the Committee during the past year."

Voted, that the report of the committee of fellowship and discipline be accepted.

Voted, that the communication from the Society in Canton, recommending Br F. R. Baxter, to this body be referred to the committee on ordination.

Voted, that the following Report of the committee from the Kennebec Association, be accepted.

At a meeting of the K. A. holden last October, in New Sharon, the undersigned was appointed to collect the statistics of the denomination within the limits of the Association, and report the result of his labors to this body at its present session.

In accordance with that appointment, he has adopted such means for the accomplishment of his duty, as has seemed to his mind most appropriate and proper—with what success, the result will show.

Through the medium of the Banner, he had called upon all the clerks of societies, (or, in towns where no societies were formed, but in which their were Universalists, upon some respectable brother,) to transmit to him such information as would be necessary in ascertaining the present standing and prospects of the order. But he regrets to state, that he has received letters containing answers to the questions proposed, but from six towns—namely: Bath, Greene, Farmington, Mercer and New Sharon. Verbal information, however, has been received from several other towns. But in this report many towns will be mentioned, respecting which he has no direct information; and it may be expected, therefore, that he must necessarily be brief, and perhaps not in all cases, correct. All he can do is, to follow the best information he has been able to obtain, and leave his report for such corrections as may hereafter be needed. He will begin with the towns from which he has received letters.

Bath.—In this town the cause is not prosperous—evidently at a stand. There is a society consisting of 36 members; but no preaching, no meeting house; nor is the society as appears by the letter, anxious to obtain the labors of a preacher. It is estimated that there are three hundred Universalists in the place, and that if they would exert their means, they could support preaching all the time. There does not appear to be, however, but a few who possess the true spirit of the Gospel.

Greene.—The society in this town consists of about twenty members, and have a commodious house of worship, exclusively their own. They raise annually for the support of the ministry, from twenty to thirty dollars—in addition to which, their proportion of the interest arising from a ministerial fund, amounted, last year, to \$111.55—a part of which is still unexpended.—They are desirous of having a preacher la-

bor with them a part of the present season. Farmington.—The society number, at present, 29—and raise for the support of preaching, about 65 dollars, partly from subscription, and partly from the funds of the society. The Universalists and Unitarians united in finishing the hall of the Academy, in which they now hold their meetings.—They enjoy the labors of Br Beede one fourth of the time.

New Sharon.—This society consists of 31 members. It has no place of public worship; but is, in connection with other denominations, about erecting one. It receives its proportion of the income of a ministerial fund, which amounts to between \$60 and \$70 annually. Br Beede preaches with them once in four weeks.

Madison.—A society has this season been formed in this town—but the number of its members we have not yet ascertained. It holds its meetings in school houses, in different parts of the town, and enjoys the occasional labors of Br Forbes. It is said to be in a flourishing condition.

Mercer.—There are 21 members belonging to this society. They own 1-8 of a meeting house—raise their money by subscription—and have preaching occasionally.—Society represented somewhat depressed, but looking "for a brighter day and brighter prospects."

Fairfield.—In this town there are many Universalists, but are somewhat sparsely settled—except at Kendall's Mills—at which place they are engaged in building an union house, the principle part of which, however, is owned by the Universalists. No preaching at present, except it be occasional. The prospect may be regarded as encouraging.

Strong.—The society in this place is said to be engaged. Br Beede labors with them occasionally. They are building, with others, we are informed, an union house.

Phillips.—There are many respectable Universalists in this place. They own one sixth part of a meeting house, and have meetings one sixth part of the time. They employ Br Beede. The cause is said to be quite prosperous.

Chesterfield.—There is a society in this town—the number of members, however, is not known. They are represented at present as being considerably engaged, and have it in contemplation, as we are informed, to build with other denominations, a meeting house. Whether they have preaching or not we are not informed.

Waterville.—The society in this place may be regarded as established. Although it is not large, yet it is sufficiently strong in its present united condition, to carry on successfully all its operations. It owns a large and commodious church—its meetings are well attended, and employs a preacher the whole time. Its present prospects are encouraging, and it may be considered as being in a flourishing condition. At present it stands firm.

West Waterville.—There are many believers in this part of the town, who own about one half of the elegant church. At present, however, they have no preaching, nor have they, as we can learn, taken any measures to secure it. There seems to be a lukewarmness among them which is prejudicial to their spiritual welfare.

Belgrade.—There are but few Universalists in this place, and are able to do but little towards the support of preaching. They have a right to the occupancy of the meeting house a part of the time, but do not employ a preacher except occasionally. Prospects not flattering.

Readfield.—There is said to be a large society in this town, who own a large part of an union meeting house. The cause is regarded as encouraging, and they are now enjoying a part of the time, the labors of Br Farr.

Winthrop.—There has been in this place recently, considerable engagedness in the cause. The present state and condition of the society is not, however, by the writer of this report, distinctly known. They have had it in contemplation to build a meeting house, and proposals have been issued to that effect; but whether they will go on the present season, we are not informed. The cause, however, is represented as prosperous. No preaching, we believe, except occasionally.

Augusta.—In this town within the year past, there has been erected a beautiful church, which is entirely owned by the society, and in which they now have constant preaching. Their cause has flourished greatly there within a few years past, and is now permanently prosperous. Br Drew is their preacher. They have a large congregation, and present appearances presage good things for our spiritual Zion in that place. So may it be.

Gardiner.—There is a society, or a respectable number of, believers in this place, with whom, a part of the time, Br Fletcher labors. The cause is represented as prosperous there, and the brethren have proposed the erection of a meeting house; and whether they will succeed or not we have no means of judging. Nor do we now know how much they do for the support of preaching.

They raised the past year nearly 300 dollars.—*See INTELLIGENCER.*

Richmond.—The society here consists of 25 members. They own a part of a meeting house, and have preaching one fourth part of the time. They enjoy the labors of Br Burr. Their prospects are represented as encouraging.

Bowdoin.—With this society also, which consists of 35 members, Br Burr labors one fourth part of the time. They own a part in two meeting houses, and are represented as encouraging and prosperous.

Bowdoinham.—This society numbers 50 members, and may be regarded as a strong and well established society. The members are exemplary—active and efficient—and adorn with their good lives the profession they have made. They own a part of a meeting house, have preaching one half of the time, and are now enjoying the services of Br Burr. Under these circumstances it may be supposed that they are prosperous.

Leicester.—A society, as appears by public records, has recently been formed in this town under very flattering circumstances.—Br Stevens is settled with them; but whether he labors with them all, or only part of the time, we know not—nor can we speak distinctly of its present prospects.

Brunswick.—There is a society in this town who own a meeting house and enjoy

the labors of a preacher a part of the time. Br Quimby is now laboring with them. Its prospects are not known.

Wilton.—There is a society in this town who own a part of a meeting house, and have lieve, labors with them at present. The number of its members is not known.

Such is the state and condition of the cause of Universalism, as far as the undersigned has been able to obtain information, within the limits of the K. A. He does not pretend to have been particular and circumstantial in his details of this report, or even to have been accurate in all the statements he has made. His means of information have been very limited; and he has been constrained, in many instances, to judge merely from report. Of course, under such circumstances, entire correctness could not have been expected.

In the enquiry he proposed to the public through the medium of the Banner, there were several particulars mentioned, in relation to which he has said nothing. Those who wrote him agreeably to his request, took due notice of all the particulars; but as those letters give information of but few societies, he thought it advisable in this respect, to leave out several particulars, and confine himself merely to general remarks. Hereafter, he may hope that such information may be obtained, as will give data for a more particular report.

In his enquiries he has not been able to ascertain, whether, as a general thing, females are admitted as members of societies, or whether there exists many churches in connection with societies, or what qualifications are necessary in order to obtain membership. All these particulars were in the subject of his enquiry, but except in a few instances, they have not been attended to, or the result at least has not been transmitted to him. The consequence is, he has not been able to transmit it to the Convention.

Nor does he suppose he has been able to name all the towns within the territorial limits assigned him, in which the doctrine of Universalism is publicly inculcated. In this respect, in the county of Lincoln particularly, he has been quite deficient in the necessary information. All the information he has been able to obtain upon the subject, has been chosen from report, and what he has found stated in the public journals. He cannot therefore, presume in all his statements to be correct.

In closing his remarks, he would suggest the propriety of selecting one person in each county to collect the statistics of the denomination, and forthwith transmit them to some person who may be appointed by this body, to make a report of their present standing and prospects to the U. S. General Convention of Universalists, to be holden in New York, in September next. If such a committee should be chosen, and would promptly attend to the duty assigned them, there can be no doubt that a report, embracing all necessary particulars, could be made in due season to be presented to that body. Nor need it here be remarked, that such a report is not only desirable as far as ourselves are concerned, but will also be expected by that body. And since it is perfectly practicable, we cannot suppose that their expectations will be disappointed.

All which is respectfully submitted.

C. GARDNER.

Voted, that the Clerk prepare the minutes of this Convention, and accompany the same with a Circular Letter; to be published in the Universalist papers in the State.

Voted, that a Committee of three be raised to designate candidates to represent this body to the United States Convention, to be holden in New York; and that Brs. C. Gardner, C. Holland, and D. C. Homer, be that Committee.

Voted, that Brs. A. A. Richards, S. Stetson and D. Forbes, be a committee to report on all applications for fellowship and ordination during this session.

Voted, that the communication from Rev. B. B. Murray be referred to the Committee on fellowship and discipline.

Voted, that the following Preamble and Resolutions offered by Br. D. Forbes, be accepted.

Whereas, the several Associations composing this Convention have adopted different rules relative to the filling of vacancies which may occur in their representation; and whereas, it is desirable that the same be done according to these rules, and the means of being acquainted therewith not being within the reach of this body. Therefore,

Resolved that the standing clerks of the several associations be requested to forward to the standing clerk of this body a certified copy of their respective constitutions: and hereafter to report accordingly, to the same, a list of the delegates chosen to represent them in this body.

Voted, that Rev. W. A. Drew, G. Smith, Z. Thompson, C. Holland, E. Stevens, B. Quimby, and D. C. Homer be a committee to report respecting a Theological Seminary.

Voted, that a committee of three be raised to report upon the applications respecting the next meeting of this Convention; and that Brs. Gardner, Holland and Quimby be that committee.

Voted, that a committee of three be chosen to nominate one person in each County, to report the statistics of the denomination; and that Brs. W. A. Drew, C. Holland and A. A. Richards be that committee.

Voted, that a person be designated to make a report to the United States Convention, to be holden at New York, and to the Standing Clerk of this Convention, of the statistics of our denomination in this State, and that the same be nominated by the Chair, to designate the individual in each County.

Voted, that the following Report of the Committee of nominations, to procure statistics, be accepted.

York, Br L. P. Rand—Cumberland, Br Z. Thompson—Oxford, Br G. Bates—Lincoln, Br D. T. Stevens—Kenne-



dec. Br C. C. Burr—Somerset, Br D. Forbes—Penobscot, Br G. Smith—Waldoboro, Br M. McFarland—Hancock, Br J. K. Fulmer—Washington, Br W. S. Clark—Agent, Br C. Gardner.

Voted, that Brs Richards, Forbes, Fulmer, Mero and Smith, be a committee, to report upon the expediency of dividing the Penobscot Association.

Adjourned to meet immediately after afternoon services.

Met on Thursday morning and united in prayer with Br D. D. Smith.

Voted that the following report of the Committee on Fellowship and ordination, be accepted:

"Your Committee having attended to the duty assigned them, beg leave to report that we recommend for ordination, Brs L. P. Rand, C. C. Burr, E. B. Averill and D. J. Mandell; and for Licensees, Brs R. J. Byram, G. W. Farr, G. W. Quimby, Abel Chandler, and F. W. Baxter. All of which is respectfully submitted. A. A. RICHARDS, Chairman.

Voted, that the following Report of the committee on nominations be accepted, designating delegates to attend the United States Convention—Ministers, D. D. Smith, Z. Thompson, G. Bates, C. Gardner—Lay Delegates, Wm. K. Weston, Gen. J. Wellington, Hon. J. C. Churchill.

Resolved that in case any one chosen to represent this body in the United States Convention, unable to attend to this duty he is authorized to appoint a substitute.

Voted, that Br Bates be a committee to wait upon the Committee of Arrangements and consult with them upon the subject of the ordination services.

Voted, that Br N. Swasey be appointed to fill the vacancy occasioned by the absence of Dr Holland.

The following Preamble and Resolution was offered by Br N. Swasey of Bath, and indefinitely postponed.

Whereas, Slavery exists in this boasted land of freedom to an alarming extent, and forming an awful crisis dangerous to the Union, holding in bondage one sixth part of the nation whom we regard as brethren;—

forming a great barrier to the spread of the Gospel to this portion of population, it becomes our imperative duty as Christians and freemen, to repent before God of this great wickedness, "to break every yoke and let the oppressed go free,"—therefore

Resolved—That we will ever maintain the doctrine of free discussion on this subject, it being secured to us by the Constitution of these United States and this State, as Christians and philanthropists, we will not vindicate slavery nor be apologists for the slave-holder; that slavery is a national disgrace contrary to our Declaration of Rights, a tremendous sin against high heaven, and therefore ought to be immediately abolished.

The following Resolve was offered by Br Gardner and adopted.

Resolved, that in the opinion of this Convention it is inexpedient to discuss the subject of Slavery in our religious bodies.

The following Resolve was offered by Br M. P. Spear of Bowdoinham, and adopted:

Resolved, that this Convention recommend to the various Societies of which it is composed, to hold Concerts of praise, or prayer meetings, at convenient stated periods.

The committee on fellowship, further recommended the renewal of the license of Br G. B. Thoms. Voted, that this report be accepted.

Voted, that the license of Br M. L. Chase be renewed.

The Committee of Fellowship and discipline to whom was referred the communication of Mr. B. B. Murray, withdrawing his fellowship from the Maine Convention of Universalists having had that subject under consideration, ask leave to report—

"That the committee recommend that this Convention approve of his withdrawal." Accepted.

The committee to whom was referred the subject of a Theological Seminary, having given that attention to the subject, which their little time would allow—Report:

That, believing such an institution, though it might be a convenience in enabling candidates for the Ministry to pursue their studies, yet regarding the dangers, to the simplicity, purity and republicanism of the denomination, which they fear would result from such an establishment; they recommend that this Convention disapprove of a Theological Seminary and that no further order be taken upon the subject.

Per order, W. A. Drew.

Voted, that the further consideration of this subject be referred to the next meeting of the Maine Convention of Universalists, and the subject it embraces be recommended to the attention of the brethren generally of the denomination.

Voted, to adjourn to meet again immediately after the forenoon services.

Met in Convention, according to adjournment, after the close of the morning exercises.

The committee to whom was referred the subject of dividing the Penobscot Association, Report—"That in their opinion the Penobscot Association ought to be divided and recommend that the subject of the division be referred to that body.

Voted, that this Report be accepted.

Resolved, that this Convention still approve the establishing of an Itinerant Ministry.

Voted to adjourn to meet in Turner, the next Wednesday and Thursday in June, 1837.

S. STETSON, Moderator.

E. B. AVERILL, Clerk.

Darius Forbes, Ass't. Clerk.

MINISTERS PRESENT—S. Stetson, Thomsen; A. A. Richards, Parkman; C. Gardner, Waterville; G. Smith, Dexter; J. K. Fulmer, Bucksport; W. A. Drew, Augusta; L. P. Rand, Kennebec; J. Miller, Garland; S. Farrar, Lincolnville; A. Pingree, Castine; E. B. Averill, Hampden; C. C. Burr, Bowdoinham; R. M. Byram, Sangerville; G. W. Farr, Readfield; Darius Forbes, Norridgewood; D. J. Mandell, Westbrook; A. Chandler, Turner; M. McFarland, Montville; D. D. Smith, Portland; Z. Thompson, North Yarmouth; George Bates, Turner; F. W. Baxter, Canton; A. A. Folsom, Hingham; M. J. E. Stevens, Montville.

DELEGATES PRESENT.—Y. C. and O. As.

sociation. Hon. C. Holland, Canton; Amasa Forbes, Westbrook; Benj. Quimby, Saccarappa.

Penobscot Association. H. Eastman, Euxine; S. Winchester, Brewer; D. C. Homer, Bucksport; Seba French, Dexter; E. Stevens, Montville; Asa Sprague, Dover; A. Mero, Union; E. Farnham, Albion.

Kennebec Association. N. Swasey, Bath; M. P. Spear, Bowdoinham; W. K. Weston, Augusta; Shepherd Bean, Readfield.

ORDER OF EXERCISES. WEDNESDAY MORNING.

Introductory Prayer, by Br. BATES, Sermon by Br STETSON.—Text, 1 Peter v, 1.

"The Elders which are among you I exhort, who also am an Elder." Concluding Prayer by Br MILLER.

AFTERNOON. Introductory Prayer by Br FORBES. Sermon by Br FOLSOM.—Text Rev. iv, 3.

"And there was a rainbow round about the throne." Concluding Prayer by Br RAND.

EVENING—Prayer and Praise Meeting.

THURSDAY MORNING. Introductory Prayer by Br GARDNER. Sermon by Br THOMPSON.—Text, Matt. xiii, 33.

"Another Parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Exercises of Ordination.

Ordaining Prayer by Br BATES. Charge and Delivery of the Scriptures by Br D. D. SMITH.

Right hand of fellowship by Br GARDNER. Benediction by Br BATES.

AFTERNOON. Introductory Prayer by Br DREW. Sermon by Br D. D. SMITH.—Text, Heb. ii, 15.

"And deliver them, who, through fear of death, were all their life-time subject to bondage."

Addresses by the same. Prayer by Br G. SMITH.

Circular Letter next week.

ORIGINAL ANECDOTE.

An Orthodox, and Universalist, were once conversing on the subject of religion. The former, to his astonishment, soon found himself so completely cornered up, by the scriptural arguments of his opponent, that he was totally unable to extricate himself; and possessing a passionate temper, and somewhat addicted to profane swearing, when his "wrath waxed hot," he; in order, (as I suppose) to set the matter at rest, and manifest his zeal, for the cause—with countenance beaming with holy indignation, uttered the following exclamation—"I'll be damn'd if the doctrine of endless misery, ain't true!" Stop:—stop: cried the Universalist "you are too fast—you mean, you'll be damn'd if the doctrine of endless misery is true. [Watchman.]

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, JULY 15, 1836.

ACCIDENT.

A young lady, by the name of Knox and about 16 years of age was killed by lightning in this town on Sunday last. The fluid passed down the chimney and the lady at the moment was leaning against it; it struck her on her side and passed off at her feet; her shoe upon her foot was literally torn in pieces, separating even the pegs from the leather. Another female, (sister to the deceased) was in the same room, and was considerably injured but we understand is in a fair way of recovery.

CAUTION.—The public are cautioned against being imposed upon by one JOHN H. SLACK, who is prowling about the country soliciting funds for the pretended purpose of establishing a College in the Canadas. He is now in this State, and exhibits recommendations from many good men in his favor, who have since denounced him as an impostor, and from whom he obtained his certificates under false pretences. He belongs to all religious sects by turns, according to what he has heard or is able to conjecture of the sentiments of those he has designs upon. He conceals his baseness under the garb of piety—let the credulous beware. Rev. G. B. Ide, Pastor of the Federal street Baptist Church, Boston, has publicly denounced him as an impostor, although he was induced to endorse for his good character from certificates of others. [Eastern Republican.]

A late German writer, Von Rammer, alluding to the beauty and grace of the English female nobility says:

"Should the House of Lords, as some apprehend, become unpopular, the best policy of the Peers would be to retreat with the reserve, and place their beautiful wives and daughters, as a defence, in the front line:—no one would be able to resist them—they must conquer!"

The troops stationed at Fort Hamilton, New York harbor, are ordered to go South immediately.

A train of six carriages was lately conveyed on the English Railroad in England, sixty miles in one hour—or at the rate of a mile a minute.

The crops in Upper Canada promise to be abundant. A great many cows have been lately purchased in that country for the American market. "A drove of sixty" says a Kingston paper, "was at one time

in Mr. Mayo's yard, and numerous other droves have been transferred to the Americans.

Great distress, amounting almost to famine, has occurred this spring in the west of Ireland, in consequence of the backwardness of the season.

Portuguese affairs appear to be settling down to an amicable adjustment. The young King is placed at the head of the Army, and is becoming very popular.

It was reported at Stormess that Capt. Ross had overtaken the whale vessel beset in ice, and found on board 70 dead bodies, and only 4 persons alive.

Agricultural Improvement.—We have frequently adverted to the improvement of Scotch husbandry. In confirmation of our opinion, we quote the following sentence from the December number of the Edinburgh Quarterly Journal of Agriculture.—It is the remark of William Acton, and is high authority.

"Every person who has reached the age of fifty years, and that has paid the least attention to the progress of agriculture, will admit, that the produce of land has been far more than double within that period; and every intelligent farmer will also admit, that our arable land is capable of producing double its present produce in the course of twenty years." [Cultivator.]

PATENT SELF-SETTING SAW-MILL DOGS.—Hardy and Rich, of Lockport, New York, have invented patent self-setting saw-mill dogs, which are highly spoken of. They are made of cast iron, fitted on wood, and by no means complicated. When the log is placed on the carriage, the thickness of the board or plank is accurately cut to the required width, entirely by the machine, which is strong and simple. The boards are represented as being sawed of a uniform thickness, leaving no stub-knot. [Baltimore Farmer.]

THE DEPOSITE BILL has become a law, having been sanctioned by the President. By the provisions of this law the surplus revenue is to be divided among the several States according to representation, without use, subject to the order of the general government.

It is computed that the population of the United States increases at the rate of 1000 per day. The annual amount of the products of the United States, is estimated at fifteen hundred millions of dollars; about \$100 to every man woman and child in the Union including slaves and all.

Extensive Navigation.

The raft mentioned in the following paragraph, which we copy from a Paris paper, might almost be allowed to take rank as second to our Red river raft, on which Captain Schreve has been at work so long with "Uncle Sam's tooth-pullers."

"During the last week there was seen coming down the Rhine, from Andernach, one of those immense rafts lately found descending this river, with emigrants. It appeared like an immense floating island, 900 feet long and 200 wide, bearing a village on its bosom, and yet guided by one steersman, with as much security as an ordinary boat. The inhabitants of these rafts, that is the crew and passengers, amounting to between 800 and 1000 persons.—There are always cattle with them, with slaughter houses for the supply of this numerous family; and there is generally consumed in the voyage from Andernach to Dordrecht, 50,000 lbs of bread, 20,000 lbs of meat, 15,000 lbs of cheese, 1,500 lbs of butter, and 700 tons of beer."

Shoe and Leather Business.—It is estimated that the exports of boots & shoes from the State of Massachusetts, for the present year, will amount to the enormous sum of 100,000,000. Of this Lynn will do a tenth part, and Haverhill will rank next. The whole amount of the annual business in leather is computed by the Boston Post to amount to \$30,000,000—almost equal to half the value of the cotton crop of the United States.

Accident.—A sail boat was run down and sunk on the afternoon of Monday, about five miles below this city, by the schooner Fame, Capt Brown, bound to Cherryfield, Me. The boat attempted to run across the bow of the schooner, which was beating down with a strong breeze. There was three men on board the boat—one of whom, Benj. Phillips, of Johnson, was drowned—the other two held on by the mast, and were taken off by the schr's boat.—Prov. Jour.

About 4 o'clock, on Tuesday, near Spectacle Island, a small boat was upset, in which were Mr Samuel Cutter, (who resides in Charter street,) his wife and daughter, about 15 years old, and Mr Albert Holden. Mr Cutter, his wife, and Mr. Holden, were saved by the exertions of Mr Richards and others, who put off from the Island. The daughter was drowned.—Briggs's Boston Bulletin.

The quantity of calicoes printed in the U. States, in the course of last year, was not less than one hundred millions of yards, which at the average price of seventeen cents per yard is worth seventeen millions of dollars. The whole of this is manufactured in the Northern and Middle States, and almost the whole of it in New England.

SAD ACCIDENT.—A young man named Edwin Lawrence of Newburyport, by

trade a painter, while in the act of firing a musket on the 4th, had his hand blown to pieces by the bursting of the gun.—Medical aid was called in, and amputation judged necessary. Mr. Lawrence was otherwise injured, but is we understand doing well.—Bangor Whig.

NAVAL.—The U. S. frigate Brandywine, Capt. Wadsworth, was at Valparaiso, April 7, for Callao same day, all well.

MARRIED.

In Thomaston, on the 15th inst, Edward S. J. Neale Esq. Attorney at Law, to Miss Lucy C. daughter of Hon. Hezekiah Prince.

In Kennebec, Mr Jonas Kimball, to Miss Eunice Mitchell.

DIED.

In this town, WILLIAM PARTRIDGE, Esq., aged 54 For several years he was one of the Selectmen of the town, and he discharged the duties of his office with fidelity. He was much respected for the mildness of his disposition—his deeds of charity, and his regard for the suffering stranger. His many virtues will long be remembered by those who knew how to appreciate them. Peace to his ashes, and the bliss of heaven to his soul.—Com.

In Palermo, 29th ult., Gilbert Northrup, aged 5 years and 5 months.

Wanted Immediately.

BY the subscriber two hired Girls and two Girls as apprentices, to work at the Tailoring Business, to whom steady employ and good wages will be given, on application to

P. D. LARKIN.

Gardiner, July 15th 1836.

One Cent Reward.

RUN away from the subscriber on the 10th inst, an indentured apprentice, by the name of ICHABOD PINKHAM. This is to forbid all persons harboring or trusting him on my account, as I shall pay no debts of his contracting after this date. Whoever will return said boy to me, shall receive ONE CENT, and no charges paid.

JOHN STEVENS.

Pittston, July 11th, 1836.

NOTICE.

IS hereby given, that the subscriber has been duly appointed Administrator on the estate of

SUTTON AVERY.

late of Whitefield in the County of Lincoln, deceased; and has taken upon himself that trust by giving bonds as the law directs. And all persons having demands upon the estate of said Sutton Avery, are required to exhibit the same; and all persons indebted to the said estate, are called upon to make payment.

JOHN AVERY.—Administrator.

Whitefield, July 12, 1836.

LIST OF LETTERS

Remaining in the Post Office, Gardiner, July 1, 1836

A Sophia A. Andrews

B Thomas Atkins

C P. C. Bonney 2

D Samuel Bran

E Arthur Berry Jr.

F Wm. Bray

G Abraham Bachelder

H John Berry

I Oliver Butman

J Mary Baker

K Betsey Bickford

L Caroline Boynton

M Ira Bachelder

N Armina A. Capen

O Aldrich Cutler

P Joel Cowele

Q David Church

R Michael Crauley

S Wm. M. Clarke

T Martha Carter

U Samuel Clay

V Benjamin Church

W John H. Cram

X Eliza A. Crowell care of Dea. Follansbee

Y Francis B. Dunlap

Z Wm. W. Doyle

NOTICE.

IS hereby given that a meeting of the persons incorporated into a Company by the name of the KENNEBEC and PORTLAND RAIL WAY COMPANY, will be held at the Tontine Hotel, so called in Brunswick, on Tuesday the 9th day August next, at 2 o'clock P. M. for the purpose of organizing said Company, adopting by laws and taking all such measures as may be deemed expedient for effecting the objects of the corporation.

All persons interested in the grert object are requested to attend the meeting.

R. H. GARDINER, } Persons named in F. ALLEN, } the act to call the O. B. DORRANCE. } first Meeting. July 13, 1836.

GARDINER BANK NOTICE.

THE Stockholders of the Gardiner Bank are hereby notified to meet at said Bank on Monday the 25th inst. at three o'clock P. M. for the purpose of choosing a Director, in said Bank in the room of Peter Grant Esq. deceased—and also for the purpose of making any alteration in their by Laws which they may deem expedient.

per Order of the Director.

EDWARD SWAN, Cash.

Gardiner July 5th 1836.

BOOTS & SHOES.

E. BLAIR.

WOULD inform his friends and the Public generally that he has just received and is now opening a prime assortment of

Boots & Shoes,

Suitable for the season, and of the latest fashions. Also,

A great variety of Stocks, Gents. Kid and Linen Gloves, Bosoms and Dickies, India rubber Suspenders, Walking Canes &c.

Ladies Parasols, Umbrellas, also a variety of fancy articles, consisting of Jewelry &c.

Music Boxes, French Accordions, Harmonicals, Flutes, Violins &c. &c.

Also, a good assortment of

Hard Ware & Cutlery.

A prime lot of FRUIT, will be constantly kept on hand, also, a variety of Nuts, such as English Walnuts, Almonds, Filberts, &c.

The above named goods together with a well selected Stock of FAMILY GROCERIES, will be sold as cheap as at any other store in Gardiner.

The Public are respectfully invited to call and examine for themselves—the least favor will be gratefully received.

Gardiner, July 1, 1836.

NEW SPRING GOODS,

ROBERT WILLIAMSON

TAILOR AND DRAPER,

HAS just received and offers to his customers at his old stand a very large and prime assortment of

GOODS

adapted to the season; all of which, having been selected by himself, he can recommend with the utmost confidence. Said stock consists of a great variety of Broadcloths, Cassimeres, English Silks, Satins, Weltings and Marsailles, Vestings, Stocks of every description; Gentlemen's Gloves and Suspenders. He also Keeps constantly on hand a large supply of

Ready-made Clothing,

which he will sell very cheap for CASH.

Wishing to settle all out-standing debts by the first of JULY next, he hereby gives notice to those who stand indebted to him, that they will please call before that time and settle, if they would avoid expense; as he is resolved on selling for Cash, or on very short credit. In pursuance of this determination, he pledges himself that he will supply those who favor him with their calls, with every article in his line of business of as good quality, as well made and as cheap as can be purchased at any other establishment in the State.

All Garments made at R. WILLIAMSON'S are warranted to Fit.

GARDINER, May 6, 1836.

NEW ESTABLISHMENT.

P. D. LARKIN,

TAILOR.

RESPECTFULLY informs his friends, and the Public generally, that he has commenced business one door South of the Gardiner Hotel, where he will carry on the Tailoring in all its various branches: from long experience, and a study to please, he hopes to merit a share of Public Patronage.

N. B. All garments warranted cut and made in the first style, having made arrangements to receive the New York and Boston fashions.

Wanted immediately four Tailoress Girls, to whom constant employ, and good wages will be given.

Gardiner, May 13th, 1836. 5-w, 17.

County of Kennebec, ss.—At a Court of Probate holden at Augusta within and for the County of Kennebec, on the last Monday of June A. D. 1836.

Mary Cox of Gardiner in said County widow of Hugh Cox late of Gardiner in said county, deceased, having presented her petition for an allowance out of the personal estate of said deceased,

Ordered, That the said Mary give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Christian Intelligencer printed at Gardiner, that they may appear at a Probate Court to be held at Augusta in said county, on the second Monday of August at 10 of the clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

H. W. FULLER, Judge.

Attest: Wm. T. JOHNSON, Register pro tem.

A true copy Attest: Wm. T. JOHNSON, Register, pro tem.

Gardiner, July 1, 1836.

Persons calling for any of the above Letters, please say they are advertised.

WILLIAM PALMER, P. M.

Gardiner, July 1, 1836.



## POETRY.

## THE DEAD.

BY L. R. SIGOURNEY.

"Mourn for the mourner, but not for the dead."

I saw an infant, marble cold,  
Borne from the pillow's breast,  
And in the shroud's embracing fold,  
Laid down to dreamless rest;  
And moved to bitterness, I sighed—  
Not for the babe that slept,  
But for the mother at his side,  
Whose soul in anguish wept.

They bore a coffin to its place—  
I asked them who was there;  
And they replied "a form of grace,  
The fairest of the fair."  
And for that blessed one do ye mourn,  
Whose angel wing is spread?  
Not—for the lover, pale and lone,  
Whose hope is with the dead.

I wandered to a new made grave,  
And there a mother lay;  
The love of him who died to save,  
Had been her spirit's stay—  
Yet sobb'd forth from torturing pain;  
Wait ye for her who died?  
No!—for that timid infant train,  
Who roam without a guide.

## DESULTORIOUS.

## BURKING—

A FALSE ALARM—THE DEAD COME TO LIFE.

A woman named Bridget Killbridge, presented herself, in a state of great agitation, before one of the Philadelphia Aldermen, a few days since, and requested him to issue a warrant for Dr. Sleight, the well-known debater against infidelity, and his two sons, on a charge of no less magnitude than that of murder, for anatomical purpose. She stated that a sister of hers, named Ann Moran, had gone to the Doctor's family as a servant, but very soon began to exhibit symptoms of anxiety and unhappiness. She told the complaint that the doctor had taken away the fastenings of her bed room door—that he and his sons were up all night watching her—and finally she had no doubt they intended to murder her, and use her body for dissection, as the house was crowded with students.

Some days after, she went to visit her sister, and, to her immeasurable horror and consternation, found her not there, but missing! Dr. Sleight told her that Ann had gone away the day before, to call upon her, Bridget, and had not returned. Bridget asked for her clothes and on going to her room, found some of them, but no blood as she expected. Nevertheless she was confident that her sister had been murdered, and was ready to make oath to the fact.

To make a long story short, a warrant was issued, and the constable proceeded to search the house of Dr. Sleight, to the great alarm and astonishment of the inmates, as may be supposed. He ransacked the cellar—dug holes in the yard, and finally broke open a bureau, expecting to find Ann's body cut up into mincemeat, and stowed away in its recesses. But the search proved ineffectual.

The account of Ann's invasion given by the Doctor's family, was briefly this. She was in the habit of reading when she ought to be asleep; they were fearful lest she should set the house on fire; and had removed the fastenings from her door, and gone up to her room, three or four times in the course of the night, to guard against the apprehended consequences of her negligence. Frightened out of her wits, and making sure that she was doomed to the scalpel, Ann had gone off without a word of warning; and of her present whereabouts they knew nothing whatever.

Such was their account, but it availed them nothing. They were arrested and taken before the alderman for examination, when lo! just as Bridget had concluded a repetition of her story, in walked Ann herself, alive and hearty, and explained the whole mystery saying that she had thought it expedient to engage herself at a new place! [N. Y. Com.

PADDY AND THE ECHO.—"Patrick!—where have you been this hour or more? you must not absent yourself without my permission."

"Och, niver more will I do the like, sir."

"Well give an account of yourself; you seem out of breath."

"Fait, the same an' I sir; an' I niver was in sich fear since I come to Ameriky. I'll till ye all about it sir, when I git my breath wonst agin."

"I heard ye tilling the gintlemen of the wonderfull hecho, sir, over in the woods behind the big hill. An' I thoct by what ye sid uv it, that it bate all the hechoes uv ould Ireland, sir; and so it does, by the powers! Well, I jist run over to the place ye was spaking uv to couvurse a bit with the wonderfull creature. So, said I, 'hillo! hillo! hillo!' and sure enough the hecho said, 'hillo! hillo! hillo! you noisy rascal.' I thoct it was very queer, sir; an' I said 'hilloo' again. 'Hilloo yourself,' said the hecho, 'you begun it first!' 'What the devil are ye made uv,' said I, 'that ye are nothin' at all and spake like a Christian.' 'Shut your mouth,' said the hecho. So said I, 'ye platherin scoundril, if ye was

flesh an' blood like an honest man, that ye is'nt, I'd hommer ye till the mother uv ye would'nt know her impudent son."

"And what do ye think the hecho said to that, sir?"—"Scamper ye baste of a Paddy," said he, "or fait if I catch ye, I'll brake every bone in your ugly body." An, it hit my head wid a big stone, sir, that was nigh knocking out the poor brains out of me. So I run as fast as ever I cud, and praised be all the saints, "I'm here to tell ye uv it sir."

Sunday Morning News.

NATIONAL TASTES RESPECTING ANIMAL FOOD.—Every thing that moves in earth, air, or sea, is devoured by man. In some valleys of the Alps, the rearing of snails is carried on as a trade, and in the month of September they are sent down the Danube to Vienna and Hungary, where they are sold as an article of luxurious food. At Emerald, their delicate morceau is a roasted monkey. Puppies on the Missouri, and Mississippi, are choice food. Horse-flesh, in Arabia; elephant's flesh, in India; camels' flesh, in Egypt. The Pariahs of Hindoostan contend for putrid carrion with dogs, vultures, and kites. The Chinese devour cats, dogs, rats, and serpents; bears' paws, nests and seashy, are dainty bits. The inhabitants of Cochinchina prefer rotten eggs to fresh. The Tonquines, and inhabitants of Madagascar, prefer locust to the finest fish. Australia, a good fat gull would be preferred to every thing else; and in the West Indies, a large caterpillar found on the palm is esteemed a luxury; whole the edible nest of the Java swallow are so rich a dainty, that the ingredients of the dish will cost £15. The quantity of frogs seen in the markets of the Continent is immense. At Terracina, the host asks his guests whether he prefers the eel of the hedge or that of the river. The astronomer De la Lande was remarkably fond of spiders. Great Britain even transcends their continental neighbors. The "braxy" of Scotland is putrid mutton, the sheep having died of the rot; game or venison is seldom relished till it is "high," or in honest language, till it is a mass of putrefaction, disengaging in abundance one of the most septic poisons the chemist knows of; in numerous cases it is a mass of life and motion, the offspring of putridity. Pigs are still whipped to death; lobsters are boiled alive; cods are cramped; eels are skinned, writhing in agony; hares are hunted to death, and while veal is the greatest luxury.

## NEW GOODS.

## B. LAWRENCE &amp; Co.

HAVE just received from Boston at their store in Gardiner, a prime assortment of

## Eng. French and American GOODS

such as Broadcloths Cassimeres Vestings, Sattinets, a great variety of Prints; Silks and sewing Silk, Ginghams, Linens, brown and bleached Sheetings and Shirts, Silk & Cotton Hdkfs, cotton Warps, Batting, &c. &c. Adks.

## W. I. Goods and Groceries

of every description.

## PROVISIONS OF ALL KINDS.

300 bbls of first quality flour  
300 bushels of North River Corn.

Tea, Coffee, Sugars; Molasses, Rice, Nutmegs, Cloves, Pimento, Ginger, Cassia, Figs, Beef, Pork, Fish, &c. &c.

## Crockery &amp; Glass Ware.

NAILS, &amp;c. &amp;c.

## BOOTS &amp; SHOES.

All of which will be sold cheap for CASH. Country Produce of all kinds taken in exchange for Goods.

Poor promises not received at this Establishment in exchange for goods of any kind.  
Gardiner, May 13, 1836.

## GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould. The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in there line.

JOEL CLARK Jr.  
Gardiner, April 15, 1836.

## NOTICE.

Whereas my wife Biddy has left my bed and board without my consent or knowledge, this is to forbid all persons trusting or harboring her on my account from and after this date as I shall pay no debts of her contracting.  
JAMES KAVEN.  
Pittston June 4 1836.

## TAKEN UP.

IN Gardiner, May 20th, a red mare, with a white star in her forehead. The owner can have the same by paying charges, on application to  
MOSES BRAND.  
Gardiner, June 9th, 1836.

## KENNEBEC &amp; BOSTON STEAM NAVIGATION CO.

Arrangements until further notice.

## THE STEAM PACKET



## NEW ENGLAND

NATHANIEL KIMBALL—Master,

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY AT 3 o'clock P. M., and BATH at 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND

## GARDINER,

EVERY WEDNESDAY AND SATURDAY AT 7 o'clock P. M.

Carriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

## FARE.

From Gardiner to Boston \$4.00, } AND  
Bath to " 3.50, } FOUND.  
Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

## AGENTS,

Messrs. T. G. JEWETT, Gardiner.

J. BEALS, Bath.

M. W. GREEN, Bost on

Gardiner, April 1, 1836.

## PROSPECTUS

OF THE  
MAINE MONTHLY MAGAZINE,  
COMPRISING  
THE PORTLAND MAGAZINE AND  
THE EASTERN MAGAZINE.

On the first of July next will be issued the first number of the MAINE MONTHLY MAGAZINE, Edited by CHARLES GILMAN.

In order to form a Magazine worthy of support, and creditable to a State, which, in other points of view, is attaining an important rank in the Confederacy, the Proprietors of 'The Portland Magazine,' and 'The Eastern Magazine' have deemed it expedient to unite these two periodicals under the above general title, and to publish the united work simultaneously at Portland and Bangor. The contributors to the pages of these Magazines comprises some of the best writers in the Union, who, it is confidently expected, will continue their efforts. Arrangements have been made to add others to the list, whose names are favorably known to the republic of letters. Mrs. Ann S. Stephens, having relinquished the editorial department to Charles Gilman, Esq. who has for five months past conducted 'The Eastern Magazine,' will travel during the present season and will continue her labors as contributor to the 'Main Monthly.' The editor will endeavor, with all the assistance which he expects to receive, to render the Magazine in every way worthy of a liberal support, and if he should fail in so doing, he trusts that it will not arise from a want of exertion on his part. To the people of New England, therefore, generally, and to Maine and the two cities in which the Magazine is to be published in particular, the publishers look for support, and hope that every effort to please will meet with a corresponding reward.

THE MAINE MONTHLY MAGAZINE will be published simultaneously, on the first of each month, in Portland and Bangor, at Three Dollars per annum, payable in advance, or on delivery of the third number. Each number will contain forty-eight pages. Agents will receive a fair discount from the subscription price.

All communications to be addressed to the Editor to the care of the publishers, as may be most convenient. Letters on business connected with the work to be addressed to the Publishers. In all cases the postage must be paid.

EDWARD STEPHENS, PORTLAND, } Publish-  
DUREN & THATCHER, BANGOR, } ers.  
May, 1836.

Those Editors who publish the foregoing Prospectus in their papers will be entitled to an exchange with the Magazine.

## COMMERCIAL HOUSE

## BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water—it stands on the stage road, and the stage stops at the door going east and west. It is also near the River, and the standing place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.  
Bath, August 23, 1835. if. \$2.

## H. HUTCHINS &amp; CO'S

## NEWLY IMPROVED

## INDELLIBLE INK

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the ac-complish of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)  
For Sale by B. SHAW & CO., Ag'ts, Gardiner.  
Gardiner, Jan. 13, 1836.

## For Sale or to Let.

A convenient one story house, stable and tanyard, containing upwards of one hundred vaults, situated on the Litchfield road, now occupied by William Elwell,—said lot contains about one acre of Land.

For further particulars inquire of  
SAMUEL HODGDEN  
or William Elwell on the Premises.  
Gardiner May 30, 1836.

5 w. \*

## CHEAP. CHEAP.



## CALL AND SEE

AT the store opposite GARDINER HOTEL, for CASH or Good Credit; as cheap as can be purchased on the river:—Drugs, Medicines, Paints, Oils, and Dye Stuffs; together with as good assortment of

## Family Groceries

as can be found in town. Also HARD WARE, &c. &c.

The subscriber having the Agency of the Brandon Vermont Foundry, for the sale of STOVES, will have on hand the present season, a large assortment of Cooking Stoves &c. of the best patterns ever offered for sale in this State.

A. T. PERKINS.

Gardiner, April 8, 1836. if. 12

## TO ALL WHO HAVE TEETH.

A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supercedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,  
FRANCIS BUTLER,  
JONATHAN KNOWLTON,  
THOMAS D. BLAKE, M. D.,  
JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me.,  
Sole General Agent.

BENJAMIN DAVIS Esq., Augusta

Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Whittier, Chesterville. Upland T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Reuben Bean & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent.

Farmington, Jan. 29, 1836. copy 2

## Compound Syrup of ICELAND MOSS,

For the cure of Colds, Whooping-Cough Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its Medicinal qualities have been long known, and highly appreciated. This plant contains a large proportion of VEGETABLE MUCILAGE than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals: so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy-lived and sagacious Reindeer, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly infused with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore, and none is genuine unless it has their fac-simile upon each bill of direction—also upon the envelope, and sealed with their seal.

For sale by A. T. PERKINS, Agent, Gardiner, Maine; E. FULLER, Augusta, and JAMES BOWMAN, Gardiner.

Gardiner, Jan. 29, 1836.

2

## STIMPSON'S

## CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates cold, visceral phlegm and bile on the inner coats of the peristalsis. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not timely removed. For these complaints and all their attendant evils general use in this and other States of the Union, have been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned, for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, contented and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for men, exposed to late fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

## To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their sole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are not easily and properly—Suffering men should never put a remedy without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.

Portland, Me., October, 1823.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

DANIEL ROSE.

Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.

Thomaston, Jan. 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting in no one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Kennebec JAMES BOWMAN, Gardiner; T. B. Merrick, Hallowell, and W. & H. Stevens Pittsboro. Jan. 26 1836. 1y.

## CELEBRATED HORSE POWDER

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious to others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses fuddled by eating to excess, or drinking cold water when warm, to such a discovery any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light meal of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and sold by JAMES BOWMAN GARDINER, Maine.

PRICE \$7 1-2 cents.

We the undersigned having examined the Receipt for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses to which it is recommended.

D. NEAL, M. D.

D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powders prepared by James Bowman Gardiner Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.  
A. T. PERKINS, }  
J. D. GARDINER, }  
SAMUEL HODGDON, } Pittsboro.  
BENJ. HODGES, } Augusta.  
JOHN H. ELDRIDGE, }

— ALSO —

"THE GEMINE 'ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and for Persons afflicted with Rheumatism, Sprains, or Chilblains—it is not second to any other Liniment, British Oil or Opodeldoo now in use.

Feb. 26, 1836. 1y.

## A MOVEABLE HAY PRESS.

OF even construction, the Patent having been obtained by the subscribers, and is now offered to the public. Three men can press ten tons daily. The press can be seen at Richmond Village.

CHAM ERLIN &amp; CLIFLIN.

Gardiner, April 22d 1836.

## TERMS OF PUBLICATION.

THE CHRISTIAN INTELLIGENCER will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrears are paid up, and a discontinuance expressly ordered, and no paper will be discontinued (except at the direction of the publisher) while any arrears remain unpaid.

Any person procuring three subscribers, and sending five dollars in advance, shall be entitled to receive in full for the three; and any person sending nine new names and forwarding fifteen dollars shall be entitled to an additional paper gratis.

All letters relating to the business concerns of the paper, or communications intended for publication, must be directed [post paid] to the "Publisher of the Christian Intelligencer, Gardiner, Maine."

N. B. It is not necessary for an individual to sign his name to constitute him a subscriber, the names of all disposed to patronize the paper may be forwarded to the publisher in such way as may be most convenient.